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THE AUTHORITY OF THE PULPIT.

A SERMON BY REV. JOHN A. BUCKINGHAM.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken." — DEUT. xviii. 15.

THIS passage has always been held by the Church as a prophecy of the Messiah in the person of Jesus of Nazareth; and, because of the application of it in certain parts of the New Testament to him, this opinion is supposed to have been confirmed by authority. There is no doubt, that, in a later age, it was seized upon, in connection with the hope of the Hebrew mind, as a veritable prediction of its final reality: but there are many difficulties suggested by the very nature of prophecy itself, by all our knowledge of the economy and method of Providence in dealing with truth, and ushering in the knowledge of it to the world, that prevent our acquiescence in this view; and it seems to be much more in accordance with reason and with fact to consider it merely as a promise, originating in the firm conviction of Moses in the reality of God's presence and co-operation with his people, of those leaders who from time to time should be raised to direct and guide them,

without any specific reference to any particular distant period, or the advent of any particular individual. The history of the Hebrew nationality affords conclusive evidence of such providential leaders in every generation, who spoke with wisdom, and mapped out, as it were, the line of their experiences; judges and kings and prophets, who wielded the sceptre of authority, and spoke to them in the commanding name of the Lord. Viewing the passage in this light, it will be no violation of its original import and design, if I make it introductory to some reflections upon the Christian ministry in relation to the people in these latter days.

The common opinion attributes to the Hebrew prophet a peculiar authority as a teacher: it represents the office as one especially created and sanctioned, pre-eminent and conspicuous in its own time above all others; and, when the incumbent of it uttered those mystic words, "Thus saith the Lord," he spoke by a divine right, as no other did, or could, without presumption. His utterance was virtually the voice of God himself, while all other voices were but the feeble articulations of human device and ignorance. In accordance with this belief, the prophetic office was abdicated long ago; and, except among the Roman and Episcopal hierarchy, there is no pretence of any such function: they who assume that they are the lineal successors of the apostles may arrogate to themselves a superior dignity; but, in the humbler ranks of Protestantism, it is only an offence to take on such assumptions. The preacher's voice is that of an individual merely, who tells us what education may have taught him, or knowledge of the past may have revealed to his mind; but as to having any authority, that we should listen reverently to what he says, and acquiesce in the directions he may be pleased to offer, this is a stretch of subserviency unbecom-

ing for us, as intelligent and responsible people, to offer, and for him to demand. The ministry is no longer "set apart" in the true sense, as were the sons of Levi: it is only a matter of social arrangement, a mere expediency of the time; and the preacher a man of like passions with ourselves, declaring his own convictions, which are of no more account than yours or mine, and giving such illustrations from the divine oracles as his own intelligence and culture may furnish, to be superseded by superior intelligence and culture in whomsoever shall attain unto it in any rank of social life.

The opinion which I have thus endeavored to portray arises from a false idea of the ancient prophetic office, and an equally false idea of the sources and foundations of authority in the Christian ministry: it arises from an arbitrary distinction between the two, which does not exist in nature or in fact. The mistake of the Catholic and Episcopal communion consists merely in their exclusiveness and official presumption; but the idea of inspiration, which they embody in their priesthood, is correct, according entirely with the convictions awakened by spiritual faith and hope. In our narrow Puritanism, we lose the prestige of authority, because of our superstitious ideas of the past; and, in our jealousy of what is human in the Church of Rome and England, we virtually forget, and fail to recognize, the intimate connection with what is holy and divine. We separate man from God. We justly deny any virtue in the laying-on of hands; but we unjustly and foolishly withhold our assent from the reality of the Holy Spirit in our own hearts, from whence all authority comes.

The Hebrew prophet was a providential man: so have all men been who in their time have been exalted to places of trust and authority; who have founded states; who have

compacted empires; who have developed and directed the energies of society; who have discovered truth in science, in art, and in practical life; who have been the leaders and educators of the people in social, moral, and religious enterprises; statesmen, philosophers, mechanicians, preachers of righteousness, reformers of abuses, prophets of the future drawing aside the veil, and revealing to the heart of man the consummation, in the fulness of time, of the ardent longings of the common hope and aspiration. The reader of history will readily perceive that the ancient prophet had not access to any sources of truth that are now shut up to his more humble successor in the Christian Church. We read of no method of revelation to his inspection that differs from all other revelation, and that gives to him such rightful precedency, that we should detract from the dignity and essential authority of him who speaks of divine things to us, shedding the light from above upon the darkened conscience, and with its beams warming the cold affections of the heart, and thus giving new impulse to the whole life.

There is really no reasonable excuse for elevating the prophet at the expense of the ministry; as though God were in the past, and not in the present also; as though he were in the flame at Horeb and the thunders of Sinai, and not in the golden eloquence of Chrysostom, the melting piety of Fénélon, the intrepid zeal of Luther, the searching spirit of Edwards, the rare insight of Channing, the clarion voice of Beecher. The same impulse that enabled the prophet to command the attention of the people with the mystic words, "Thus saith the Lord," enables the minister of to-day to reason with the people of his charge, of righteousness and of judgment to come. That phrase, so common in the Scriptures of the Old Testament, had no peculiar origin, that it should awaken peculiar awe and

reverence in the hearts of those who listened: it was the repetition of the voice that had spoken, and was then speaking, in the mind and conscience of the prophet. The precept or the admonition thus introduced approved the truthfulness of the assertion embodied in these words; and none who heard could gainsay that authority, without denying their own intelligence. In our day, the use of such a prefix to his teachings would still be proper in the Christian minister, only we have departed from the simplicity and directness that formerly marked the ministrations of religion. The preacher in his self-consciousness, and the people in their pride and individuality, are ashamed and combatant; the one of his seeming assumption, and the other of seeming intrusion. But, when both arrive at their true relations with truth, there will be none of this feeling. The one will speak with authority, and the other will listen with confidence; and both will recognize the voice of a divine inspiration. I remember, not many years ago, a violent partisan undertook, in the Senate Chamber of the nation, to rebuke certain petitioners who had denounced the judgments of God against the complicity of the Government with the institution of slavery. He pronounced their declarations to be arrogant and blasphemous, avowing it to be a mere human assumption for them or any to declare what would be the action of God in a given case; as though there were a wall of brass between the soul of man and the infinite, all-pervading spirit of truth and right and mercy; that there can be no intercommunication; and man can no longer penetrate, or have any apprehension of, the thoughts of God!

The arrogance then and always is with those who think they can resist the revelations of intelligence, and confound the convictions they originate with mere human device, because they do not flash out in living light

among the stars, nor make their voices heard above the ordinary sounds of nature, but develop themselves in the living conscience, and find their utterance from the lips of common men.

But does not God speak just as certainly in the claims of right and justice and integrity and charity and all goodness now, to-day, as he did in the days of the ancient people? and does not all experience unite in denouncing woe upon those who depart from these claims, just as in the palmiest days of Hebrew prophecy?

The prophet is a seer also, beholding in an awakened intelligence the moral and spiritual purposes of God, just as the man of science traces out the thoughts and designs of the Creator in the methods and arrangements of the physical universe. And he tells what he sees when he would teach us in divine things. It was so always: it is so now. When we go behind the phraseology of the old Hebrew traditions, we shall find this to be the meaning of their "Thus saith the Lord." They believed in the living God, in his unlimited presence in the soul of man, no less than in the phenomena of the visible universe: they heard his spirit talking with their spirits; and they could not but repeat the lesson of wisdom and of mercy which they heard. Believing in him, in his infinite truth and power, their aspirations became as if they were a present reality; and they avowed them in the full assurance that they were justified by the purposes of God: and so they spoke confidently of the future; the result, when rightfully read, confirming their faith and sagacity. The Christian minister, a man of like passions with ourselves, cannot but speak, like the disciples of old, "the things he has seen and heard;" and he may claim our attention without involving himself in the charge of arrogance or presumption: of course, I speak of him now as a minister, and not as a

theologian. The prophets had nothing to do with theology. Neither Jesus nor his apostles meddled with that occult and variable science: they were teachers of righteousness, moralists, spiritual counsellors and guides. However interesting theology as a subject of inquiry and speculation, it is not a subject upon which, at all times and in every connection, men may speak with the positiveness of inspiration and knowledge. The dogmatism of the various schools is only an offence; and one belittles himself when he arrogates knowledge, and assumes to impose opinions upon his fellow-men in the name of truth, and in the method of an obligatory creed. But the sphere of religion and morality is one into which all may enter without presumption, and gather up the fruits of wisdom and knowledge with perfect confidence. Religion and morality are cognate with the soul of man. The truthful man is perfectly at home with them: there is no strangeness, no unnaturalness, no secrets that he may not apprehend, no hidden treasures that he is forbidden to look upon and appropriate All is his and yours and mine.

The Christian minister, therefore, has to do with a subject that is familiar to us all, and in which we all have an intimate and a like interest. His utterance is entitled to the same respect as that of the prophet or the seer of old, and in every age: it is the commandment of the Lord, wherever it coincides with intelligence and conscience; and it is his business to approve this coincidence, else he is a babbler and an offence. The fact that the people are as capable of apprehending things divine in matters of life and virtue as he is, is the very reason why he should speak with authority: it is this capacity of the common mind that lifts religion out of the mire of superstition to the sure and plain ground of reason and intelligent faith, whereon he who walks has no excuse for impiety or for infidelity

It was this that gave authority to the words of the Master. He spoke to men in their own homely dialect, revealing to them their own hearts and lives, telling them truths they had hoped to believe, which had long lain dormant in popular suspicion, and which had been depressed and kept back by priestly and pharisaic influence. They heard him gladly, because he addressed the conscience and the hope, and led them to discern the light that had flickered and trembled afar off, as if it was never destined to be the enlightener and the joy of every child of God. The pharisees and the chief men saw this: they recognized the authority of his teachings, but they were afraid of each other, of the prescriptive right of forms and institutions; and so they would not confess him, lest they should be put out of the synagogue. The apostles Peter and James and Paul went forth in the living spirit to declare what that spirit had uttered in their hearts; and they found at last a welcome in the world, and were exalted to the thrones of power according to the prediction of the Master, because the same inspiration flowed through all people, the index and the testimony of God's presence and power in the hearts and lives of his children, giving confirmation of the things they uttered. The distinction which prejudice, superstition, and infidelity, make between prophet, apostle, and minister, owes its origin to unbelief of the fact here stated, — unbelief in the real presence of God in the world to-day: hence the denial of inspiration itself, which is still a living fact, and not something that was exhausted in the former ages of the world. The truth carries this testimony with it, the truth of religion and morality; and it is no less authoritative when applied to the relations and circumstances of these modern times by the lips of live men, than when it flamed in the words of Moses and Isaiah. No man claims immunity when heed-

less of the convictions of his own reason and conscience; but only from long-exercised indifference and temerity he becomes bold and defiant. It is this which renders the preacher's voice and function inoperative; but the same convictions are as truthful, and just as authoritative, when spoken by him, as when declared by our own intelligence: it is still "thus saith the Lord;" and we affix the seal of condemnation in the one case, just as in the other, when we resist the appeal.

The fact is, the office of the Christian minister is not so much to reveal truths yet unknown, as to induce men to listen to what is already apprehended; to elevate aspiration in its behalf, and induce to a practical avowal of it in the life before the world. His preaching, therefore, upon the grand themes of God and the human soul, of goodness and of immortality, though always in the persuasive words of man's wisdom, is in the demonstration of the power of the spirit; and, though his innate modesty and the conventionalisms of the day may induce him to lay aside the ancient formula, he still speaks in the name of the Lord, he verifies the saying of Moses to the ancient people, and is in the direct line of succession from the ancient lawgiver. If any are disposed to deny the position here taken, they must do so on one of two grounds, — either from the persuasion that inspiration is a thing of the past, and the modern prophet is no longer a seer, but an attorney; or from the conviction that human intelligence is too corrupt to discern the elements of truth at all, and therefore there is nothing but a confusion of right and wrong, of truth and falsehood, with no chance for any to tell the one from the other. While many avow the former, few or none are so foolish as to assent to the latter. Most men think themselves capable of discernment, and seek to combat the teachings they hear by their own private

assumptions; as though a man may think as he pleases, irresponsible to any law of intelligence or of conscience. The jealousy of the Christian ministry, wherever it exists, comes from a want of reverence for the authority of truth itself; but when sectarianism shall be done away, and party-spirit dissipated by a broader culture and a deeper experience of the realities of life, the living word will assume its true power, and the preacher's voice be honored as the voice of God.

The time is coming, and is not far distant, when the Christian ministry will assume a higher position than it has yet occupied. Freed entirely from those conventional restraints on the one hand, which have limited its range of thought and observation, and from jealousy and suspicion on the other, lest it should be straying beyond its sphere, it will speak, not in the uncertain language of tradition, nor with the wayward voice of private speculation; but gathering its treasures from the great mines of Providence in the past, and drawing from the ever-flowing fountain of a living experience the lessons of the day, it will command the attention of the indifferent; it will call out the confidence of the thoughtful; it will gain more and more the affections of the tender and sympathetic, and will lead the aspirations of all upward to a purer worship and a nobler satisfaction.

If they who wear the chains of creeds once knew the happiness of breathing the air of freedom, and of moving with an unencumbered spirit, no wealth or power in the world's gift would bribe them to part with their spiritual liberty. — *Channing.*

THE UNIVERSALIST AUTUMNAL CONVENTION.

To the Editor of the "Monthly Journal."

THE General Convention of the Universalists of the United States was held this year in Concord, N. H., Sept. 20, 21, and 22. A council of delegates from the different States forms the ecclesiastical part of the Convention. With this was assembled a great mass meeting of the ministers and people of the denomination. The council had meetings in a hall, where it was, for the most part, left to its own devices by the people; most of whom preferred attending the meetings for conference at the church. Some of the meetings of the council were in the church, in the presence of all the people, as when the council heard a sermon, or when it caused to be read out to the people the reports of its Committees on Education and on the Sunday School. But the discussion of business, and the transaction of it, were reserved for the meetings held apart from the people, while the people were holding meetings for religious conference.

The design of this council is to create a sort of establishment, the form of which is not yet settled. Some are in favor of bishops and a general Conference, after the pattern of the Methodist Episcopal Church. Others favor imitating the organization of the Congregationalists, which, in fact, is pretty faithfully followed in the present arrangement of State Conventions and a United-States Convention. A few want a rigid Episcopacy. A few also want an organized dogmatism. The majority do not want any thing but a free and working union. A plan is on foot to authorize a creed for the body, and a form of organization; but it does not promise to work. Many are afraid of authority. It is not in harmony with the free genius of

Universalism. It will have a sort of trial, and will then be dropped. The denominational tinkers, who solemnly believe an ark is wanted, will be allowed to fuss and fix for awhile; and that will be all of it. The mass of the people know perfectly well that there is no flood, and nothing to be saved by an ark if there were.

The most striking peculiarity of Universalism, as you view it from the outside, is the attitude of its conservative leaders, and the apparent attitude of the whole body. Universalism is a fortified camp, and no wonder. It has been warred against as nearly or quite detestable by the whole power of Orthodoxy in all its varieties. It has been a city of refuge for the outcast of the strict denominations; and sectarianism has never ceased to vilify it as an asylum for sinners. Our brethren have been forced to look to their defences. They have been compelled to keep well together. In this way, denominationalism has been forced upon them. With some this has been welcome, and such bigots as they have been! With the many it has been unwelcome, though inevitable; and these have been obliged to consent to an attitude which they would not have chosen. It is for this reason that some of the leaders, and much of the policy of the body, have been illiberal in spirit, and yet have seemed to be generally approved. The service which has been rendered by the authors of this policy, in defending the body from outward assault, has won for them a support which they have made avail for acts which would have been intolerable otherwise. It is because they are stanch Universalists, and faithful defenders of the main cause, that certain leaders among our brethren to-day are allowed to play the tyrant when one among them comes out into any form of rationalism. As a matter of fact, our brethren have learned but poorly as yet the practice of liberality, because they have had to

fight for their position. They poorly understand, or do not boldly and thoroughly meet, the requisition of the liberal spirit, not because they are not capable of this spirit, but because they have had no fair chance to practise it. Almost no one has been liberal to them, and so they have had no chance to settle into the ways of that profound and pure liberality which is the very genius of their faith. If their acts and some of their leaders do not indicate that they are fully up to a high standard of liberality, it is less their fault than that of the persecuting popular Christianity of the old sects.

The fact we have just stated enables us to fix the present relation of Universalism to Unitarianism. There are leading Unitarians who are as conservative as any of the Universalists, decidedly more so in fact. But in Unitarianism the wisdom of liberality is now fully acknowledged. The trial of the matter in the case of Theodore Parker resulted at last in the entire triumph of liberal feeling. It is understood that Rationalism in all its forms is to be dealt with, as more orthodox forms of faith are dealt with, — by reasoning together, not by repudiating fellowship. The Truce of God is to be lasting, and as complete as possible, in the field of religious inquiry. The liberality of Unitarianism, therefore, has successfully asserted itself. The liberality of Universalism, though more native and more necessary, has not fully asserted itself, — is, in fact, partly unconscious of itself as yet, and partly restrained by circumstances from asserting itself. The education of the denomination it is, then, which lags behind, and not the genius of its faith. This is due to the fact already pointed out, that all Orthodoxy has set itself to make our brethren outcasts, and has thus prevented the progress in thinking itself out, which Unitarianism, less persecuted, has made. It is only now that Universalism has had rest to

study itself. Unitarianism has had more rest from its wars, and has been marvellously helped to know itself by its conflict with Theodore Parker. Universalism to-day is about where Unitarianism was when Mr. Parker preached his South-Boston sermon, so far, that is, as its policy is concerned and its relation to progress.

As to the inward life of the denomination, we have the most profound conviction that it is, in the best sense, Christian. The prejudices of Orthodoxy, wherever they may lurk, are utterly cruel and utterly baseless. There is not the slightest evidence that the purity and vigor of holiness are not as remarkable in this as in any sect of Christendom. In fervent piety, our brethren are more demonstrative than Unitarians, and not less sincere. We judge them, of course, by the manifestations we saw in their great conference meetings; and we do not hesitate to say that the exercises in those meetings were better than they would usually be in a Unitarian conference meeting. There was more fervor and more testimony of personal faith. It was plain to see that Universalist believers do most earnestly strive to work out their own salvation, with fear and trembling when they consider their own strength; and that they do have the genuine power of the Spirit in their hearts, and the fruit of the Spirit, — love, joy, and faith. They have strong faith, and most genuine faith. It is of that pure spiritual sort, too, which is its own evidence; which one who sees, and has not, wishes that he might have. It is a lively conviction of a living dependence on God. Its first-fruit is a sense of personal duty. It does not make sin to abound, but rather holiness. Some of those whom we heard had a downright Methodist way of seeking holiness; we mean the sober but burning Methodist way of yearning after God. The joy and peace of this faith cannot be disputed. Fear is truly cast out. The Father in heaven

is trusted with an absolute trust. It is of no use to question the right of it; for it is too evidently the communion of the human spirit with the heavenly. If these people are missing the way, then no man can be sure of the way; for they have settled into that sort of conviction which is the bottom of all things in religion. All the faith in dogmas the world has seen does not suffice to prove a human soul wrong in resting on God. The faith in dogmas is not as deep as this trust in God: it is not as purely spiritual. Our brethren have great faith.

In defining their main point, the life of man in God, or the gift of eternal life, there is a vigor of reason manifested, which proves them substantially right. They directly believe in the spiritual omnipotence of God. They see the matter according to the analogy of ideal human fatherhood. For them, God has ways and means of training which are ample to educate every soul to perfect holiness. What he does not do here he will do hereafter. Death *may be* a means of miraculous efficacy. It is an experience great enough for such a use. Who can say that it is not the great furnace in which the stains of the flesh are left? At any rate, God has some such furnace, in which all stains will be left. This is not a bad thing, certainly, as our brethren see it. For, first, it reveals the absolute love of God; and this must come to be recognized as the great argument for doing right and loving good. — Second, It practically strengthens the warnings of religion; for saving fire is as good to threaten by as hell-fire: better, in fact; for it can be brought home to reason. Those who can be moved by an appeal to self-interest of this kind can be more surely moved, and more rationally moved, by reasonings which do not violate common sense, and do not obscure the great argument of absolute love. The terror of reasonable sore chastisement will work more and better

than the terror of unreasonable hell-torment. In itself, this ground of warning is better than any other; and it has the immense advantage of being the ground of paternal love. — Third, It re-enforces the sentiment of duty as no other view can. It reveals to the conscience the love of God and the justice of God united beyond question or cavil in the work of overcoming evil with good. It establishes a law which it is seen no one can escape. It reveals the unconditional necessity of perfect holiness. It sets to man the absolute example of right, — the right and duty of striving after a perfect life, and of helping all to reach this life. It weakens the undue selfishness of our unbalanced virtue, a thing which seems bad to those who have but half-learned the law of life; and it proportionally strengthens the disinterested love of good which is the better part of character. — Fourth, It explains the burden of evil and the cross of sacrifice, and so establishes a ground of comfort more sure than any other view can give. In this respect, ts power is established by the rich experience of those who have believed. Doubt, fear, sorrowful wondering and questioning, are quite cast out from the breast in which this trust in the absolute love of God has found a dwelling. Nor is this trust liable to be shaken as so much of our trust is. It is a rock; for it is the meeting of the soul with God. — Fifth, It opens the joyful prospect of no more sin and no more woe. It contemplates the coming of God's kingdom in every soul, the blessedness of regeneration for all. It has suited the ignorance or the malignity of Orthodox teachers to understand our brethren to anticipate the entrance of sinners into heaven in their sin. Rev. Joseph P. Thompson, D.D., for some time editor of the New-York "Independent," and author of a book on Love and Penalty, which he undertook to make a manual of damnation, actually draws the picture of "the wretch Jezebel

devoured by dogs, while angels wait to escort the murderess to Abraham's bosom." The vileness of such an imagination is peculiar to the teachers who have vilified Universalism with a shameless disregard of truth and fact, without heeding, and without wishing to heed, the actual state of the case. The simple and blessed faith of our brethren is, that all the powers of the world to come wait for the soul of the wretch, and work in it the same regeneration which they have already wrought in the soul of the saint, accomplishing this work in such time as is best. We think we may say that none of our brethren will feel wronged or disgusted, if they should find, upon reaching the future world, that the wretches whom they saw sink out of all life here have somehow got clothed in the beauty of holiness, while passing from this world of death to that world of life. If they should detect God in the act of turning souls in the gate of death from evil to good, that they may be on the way to heaven, as Orthodox ministers turn them, if they can, just before they reach that gate, we can answer for them, that they would not be made unhappy. They rejoice in the love of God, come how and when it will; and, however they think upon that love, their joy is full. Their view does them *good*. It is *not* a bad view. Orthodox imaginations represent it as bad, because they most erroneously suppose it bad to weaken the undue selfishness of ordinary virtue; and, still more, because it suits Orthodox interests to heap the reproach of immoral views on our brethren.

As to the views which have been held along with this main point of faith in the fatherhood of God, there has been and still is room for criticism. The work of the purification of belief has reached its second stage already. Murray held to the trinity and vicarious atonement. The elder Ballou eliminated these dogmas; and his system, in

turn, was reformed by his greater namesake, the younger Ballou. Something remains to be done; but the rational spirit is at work, and we anticipate great results in the immediate future. Starr King was a first-fruit of this spirit. Rev. Mr. Blanchard, an able pastor in Brooklyn, N. Y., who has gone out of the body, and taken his parish with him, because some of the conservative leaders would not tolerate his moderate and sound rationalism, is a recent instance of the way in which things are working. In the culture of their faith, our brethren, as a body, are behind the Unitarians; but, in the richness and vigor of their faith, we decidedly think they have the advantage. It has come to them to firmly believe where Unitarians merely hope, or even hesitate to hope. And it is to them according to their faith. The Unitarian position is not a necessary position. It is accidental. Circumstances have led them to stop in it. A lingering respect for those parts of the letter of Scripture which stop short of the whole doctrine of God; a lingering respect for Orthodox opinion which has vilified this doctrine as our brethren hold it; and a considerable social rupture between the two classes of believers, itself chiefly due to the Orthodox determination to represent Universalism as a low faith, — these things have hindered, in the Unitarian body, the culture of implicit faith that God is the life and salvation of all souls. But for these things, Unitarian hope could not but have become strong and rejoicing faith.

In conclusion, we must earnestly advise our brethren, that their own past position has not been calculated to promote in the best manner the spread of their faith. They rest too much, far too much, on the letter. It was very well to meet Orthodoxy in that way; but the main issue before the world should have been taken, long ere this, on grounds of simple reason. The authority of the

doctrine of the love of God far exceeds in dignity the authority claimed for the letter of Scripture. The power of faith in the love of God far exceeds that of faith in any written testament of dogmatic details. The main authority of any Scripture must be borrowed from the rational doctrine of God. Unless that is authorized by reason, nothing can be authorized. As that is authorized, it lends authority to whatever agrees well with it. The love of God, and what agrees with that love, ought to be the sufficient creed of our brethren. Their great effort should be to comprehend the force and bearing of the doctrine of the love of God, and to develop a system, or so much system as may be needed, according to the analogy of that doctrine. The future of Christian theology is in that one thing. If there is not faith to rest absolutely on that doctrine, and reason to develop it widely and correctly, then the door of progress is not open; and we shall have no choice but to fall back to the bosom of the Romish Church. Our brethren have the faith: we believe they will have the reason. God speed them!

THE VEIL PARTLY LIFTED.*

This book consists of eight essays. The first of them is on the question, "Wherein the Teaching of Jesus was new." Mr. Furness says that the novelty did not consist in any new doctrine, but in the emphasis laid upon the substance of religion rather than its form. — The second essay is entitled "How the Truth of his History is made to appear."

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* The Veil partly Lifted, and Jesus becoming visible. W. H. Furness. Boston: Ticknor and Fields. 1864.

By the truth, he means the facts of his life as well as of his words. Mr. Furness thinks that the opposition to Christianity arises from a false view of Christianity itself. Thus miracles are supposed to be a violation of the laws of nature. This throws an unnecessary doubt over the facts of Christianity. The history of Christ gives an account, says Dr. Furness, of a new and original development of spiritual force, a new communication of the life of God to the soul of man; but it is all in harmony with nature. The miracles are only new facts, but not the less natural than those which preceded them. A false philosophy has made the world mechanical, and so excludes God. A true view of nature will therefore include Christian miracles. — The third essay in the book is on Christ's "Knowledge of Human Nature." This appears, from his knowledge of the Jews and their bigotry, the description of the life around him, and his insight into character. Dr. Furness speaks of Christ's baptism as the record of a profound religious experience, and the devotion of himself to his great career. That Jesus foreknew his fate, appears from various expressions, and from the necessity of the case. Since he knew the spirit of his time and people, he must have known that his course led directly to death; yet, in view of this fate, his mind was always open to Nature and Providence, and so free as to attract the interest of all. Though devoted to so terrible a doom, he retained the healthiest interest in life. The "world had nothing for him but the hideous cross; and yet he has flooded the world, through that cross, with imperishable splendors, unconquerable faith, and immortal hope." Being wholly free from self-concern, he was wholly self-possessed, and gave his whole being to his work. — The fourth essay is on the "Wonder-working Power of Jesus." Jesus possessed an unprecedented power of will, as we may sup-

pose, from which many of his recorded miracles may have proceeded. He uttered no adjurations, but simply told the sick man to be well, and the dead man to arise. The effect did not always follow instantaneously. He worked on the body through the mind. There is no theory of miracles and their necessity contained in the New Testament, and nothing constrained or exaggerated about them. They were miracles of humanity, and the motive was pure humanity. Dr. Furness, therefore, accepts the wonderful facts in the life of Jesus, but not as miracles in the common sense of the term. His miraculous power was a natural gift, though a very extraordinary one; and the proof of his possessing this power is the natural way in which it was exercised. — The fifth essay is on his "Child-likeness." Dr. Furness describes the character of children as being unconscious, and says that self-consciousness comes late. He attributes *this* to Jesus. He describes him as being absorbed in his work, and in the natural interest of his life. On this childlike spontaneity of Jesus Dr. Furness lays great stress. This feature of his character has been wholly hidden from sight by the view that he was always speaking and acting for some ulterior purpose or object, and not from an irresistible impulse of truth and love. When we read that he was astonished, we do not suppose that he was *really* astonished. When he asks a question, we do not think that he asks for information; and so his story loses all reality. Such false views of Christ destroy the interest we should otherwise feel in his life. Not only the Orthodox, but the sceptical school also see in Jesus *design* rather than spontaneity. Theodore Parker thought he saw traces of a *political* design, and Rénan thinks that he was possessed of a Jewish dream of Messiahship. Mr. Furness at this point, page 150, gives an interesting criticism on some of Rénan's

statements. He does not affirm that the moral perceptions of Jesus were absolutely perfect, but asserts that he was morally so far in advance of his race, that for any one who has appeared since his time to sit in judgment upon him is simply flippant. We see him through a Jewish medium, which sometimes may distort his meaning. Mr. Furness denies that Jesus was actuated by any political or visionary purpose, and considers such a view at war with the whole story of his life. — The sixth essay is called "The Naturalness of his Teachings." Mr. Furness considers that Jesus had no system or method in teaching, but that what he said was called out by the circumstances. He claims that the spiritual Christ cannot be separated from the historical Christ, and that it is idle to try to separate them. This he illustrates by various incidents in the teaching of Jesus. — The seventh essay is called "The Naturalness of certain Fables found in his History." Dr. Furness thinks that the wonderful character and acts of Jesus would naturally give rise to fabulous stories; and that therefore, if there are fables connected with the history, they prove the history, instead of *dis*proving it. Dr. Furness disbelieves the account of the miraculous birth of Jesus, of the angels seen at the tomb, and the story of the transfiguration taken literally. — The eighth and last essay is on "The Genesis of the Gospels." Jesus did not write himself, nor give directions about writing. The first writings of the New Testament were the Epistles, in which very little allusion is made to the facts recorded in the Gospels. One reason of this was, that it was a time for work, and not for history. Another reason was, that they were expecting the full coming of Christ, and stood with their backs to the *past*, looking toward the *future*. But, as time wore on, the particulars of the life of Christ began to excite a new interest, and so the Gospels came first in numerous notices of separate

facts taken down from the lips of those who narrated them; and, finally, these separate stories were collected together in the forms which they now have. Dr. Furness goes on to show the reasonableness of his account of the Gospels as having come together, almost of themselves, from their impersonal character, and the artlessness of their construction. They presume upon the knowledge of the reader, and tell the story as a child would tell it. He calls it a kind of Pre-Raphaelite history. The separate pieces come together without reference to the order of time. Dr. Furness has here some striking observations, disproving the mythical character of these events. He says that such writers as Strauss, Hennell, Parker, and others, have not aimed to show how far the Gospels are true, but to show how far they are fabulous. Dr. Furness maintains that the reality of the history has never been fairly supposed by those who have studied it, — that is, they have not looked at it as simple, natural history, but as something supernatural, or something fabulous. He also makes a very just and striking observation, to the effect, that a man cannot testify to a miracle, but only to a fact; and that a miracle is not a fact, but an opinion about a fact. In speaking of the fourth Gospel, Dr. Furness admits that it gives to Jesus a special coloring taken from the writer's mind; but he maintains that there is a perfect consistency between the Christ of *this* Gospel and the Christ of the three first. In regard to one passage, he says: "I cannot venture to distinguish between the Master and his disciple. I hear the voices of both, distinct, and yet in unison."

On the last page, Dr. Furness speaks thus: "In the all of things, the life of Jesus of Nazareth is the fullest revelation that we have of man and of God, the two highest existences that we know. No words can tell the

worth of that life to the world, or how important it is that he who has been put at such a distance from us, by false theologies and philosophies, that his very existence has become unreal, should be seen as he is, — the central light of human history, illustrating the deepest laws of being, illuminating the human understanding, and nourishing the sacred life that is in us, with food from heaven.

It will be seen, from this account of Dr. Furness's book, that it contains not much in addition to what he has given us in previous works. Indeed, Dr. Furness is not a man who cares to say new things. The truths which he loves, he loves so much, that he is satisfied with repeating them again in new forms. His position is an independent one. He does not agree with those who deny the miracles as facts, nor with those who claim that they are supernatural. He believes in them as *real* but *natural* facts.

In denying that miracles are violations of any law of nature, or suspension of the order of the universe, Dr. Furness only agrees with the oldest and best theologians of all schools. But it is not necessary to call them violations of law, in order to ascribe to them a supernatural character. That which is supernatural is not therefore unnatural: it is the influx of a higher nature. So, to a stone wholly subject to a law of gravity, a plant which rises in the air, in opposition to that law, is strictly a supernatural being. To a plant unable to move from its place, an animal endowed with power of motion is a supernatural being. And who can doubt, that, to the animals, man is a supernatural being? In the same way, Jesus may be supernatural to other men, because possessing powers higher than theirs, and yet powers which are in the order and direction of human development; powers to which man may some day arrive.

We are glad to see this volume printed in such an

agreeable form, suited for use and preservation. As the best statement of a striking, earnest, and, as we believe, in the main, true view of Jesus, we recommend it to all our readers.

CATHERINE BEECHER ON RELIGIOUS TRAINING.

Miss Catherine Beecher has written a brave, honest, frank, and useful book. It will offend those who believe more in expediency than principle; who care more for the present reputation of the church than for its ultimate peace; who have doubts concerning the supreme and perpetual usefulness of truth. In other words, it will displease all those who call themselves practical people because they walk by sight rather than by faith. And, although one of the objects of the book is to recommend the Episcopal Church to the favor of parents, we doubt whether Episcopalians generally will be pleased with a recommendation which not only may compromise their Orthodoxy, but set them in motion in new directions which may not be quite safe. The Episcopal Church in America claims to be an ark, but does not desire to be a ship. It offers itself as a place of safety for every species of mental and moral creature which may desire to escape the Deluge of Inquiry and Progress which is overwhelming the ancient landmarks of opinion. Transcendentalists, tired of free thought; Calvinists, sick of their sad creed; men and women of the world, wishing a place where no reforms shall disturb them; sentimental religionists; people who love ceremony; people who love good music, — these, and such as these, are welcomed into the ark. But they are not there in order to sail, but only to float. Now, Miss

Beecher is bent on taking a voyage. Like all of her family, and like nature, she abhors a vacuum. She has a work to do, and is straitened till it be accomplished.

Her present work is to demolish the Calvinistic doctrine of natural and total depravity, especially as applied to children. She gives a fearful picture of the treatment of a little girl, Maria Payson, by her father, Dr. Payson. By the side of this description, the father of the holy office becomes merciful; and the torture-room of the inquisition, a pleasant place. This father tortures his little girl's soul, heart, conscience, reason, for ten long years, — from the age of three to the age of thirteen; driving her from God whenever she tried to go to him; telling her that her prayers were a mockery till she should be converted; assuring her that she hates God, and that God hates her; that she cannot love him, if she tries, and yet that it is her own fault that she does not. The father was honest and conscientious in thus torturing his child. He followed his own horrid theory. So were the inquisitors conscientious in following theirs; and they were far less cruel than he. Miss Beecher gives these extracts as illustrations of the Puritan-Church theory of training a little child.

"When Maria was between two and three years old, she would sit on a little stool at her father's feet, with tears rolling down her cheeks, while he talked to her of the sinfulness of her heart, and the impossibility of her ever being happy till it was changed. Before Maria was three years old, she was very unwilling to be convinced that she did not love God, and often wept because her father seemed to doubt this affection."

Her father instructed her, according to his system, that her heart was wicked; that she hated God; that she ought to make a new heart; that she could not make a new heart; that she ought to pray for a new heart; that

her prayer was a mockery, and an additional sin, and so forth. So he tormented her daily, from her third to her thirteenth year. All this time, the child was really loving God more than he did. But, at last, he nearly succeeded in killing this love by persuading her that it was not love but hatred. At last she had an experience which he imagined to be the change of heart required; after which, he let her alone.

THE JOURNAL OF A CANDIDATE.

Editor of the "Monthly Journal."

I TRUST that I am guilty of no impropriety, when I send to you, for publication, some fragments of a journal by an unknown writer. The document came into my possession whilst I was in a Cambridge horse-car, where I found it at my feet. It must have been dropped by a tall, thin, and pale man, a little past thirty, who got off at "the Port." I noticed him in the crowd on the curb-stone near the Revere House, and guessed at once that he had known recent sorrows, although the usual badge of the mourner was not to be seen on his hat. As we jostled against each other in the throng that rushed into the Mount-Auburn car, my suspicions of his sadness were confirmed. His whole appearance was respectable; and I observed him glancing eagerly at a "North-American Review" for October, in the hands of a young freshman who was reading, with natural interest, the lively article on "The Conditioned and the Unconditioned." Why he got off at "the Port" I cannot imagine; nor do I know to what denomination he belongs, although, from slight internal evidences in his diary, I conjecture that he is a Unitarian. *

MARLBORO' HOUSE, Boston, Jan 4.

As I am entering upon experiences that promise to be somewhat new and strange, and my pen is likely to have a good deal of leisure for some time, I have concluded to commence a journal. It may interest me hereafter, and even now it will be of some assistance in preparing to send full reports of my progress to Mary, who will stay at our old home with the children, until I am settled again, or find a purchaser for our little place.

Came down from W. on Saturday morning. Did not go to cousin J.'s, where they would be too curious about my prospects, but came here. It is a quiet house, and very central. Went to the "Rooms" as soon as possible. Found no letters for me on the rack. The secretary was very cordial. No letters had come to his care, agreeably to my request in our papers. There were two places where he hoped to get a chance for me to preach yesterday; but one committee preferred to hear a Western minister at the East on a lecturing tour, and the other committee informed him that they had secured a Cambridge professor. So I used my ears instead of my tongue. Went in the morning to hear Dr.——. Found his church full. He is a fine reader; and I do not wonder that a man with such a voice is so attractive. The women of his flock seem to adore him. Although he is a Protestant, and alive, too, his relics are prized as highly as those of any saint in the calendar. It is said that enthusiastic girls have managed to obtain the hairs from the brush in his dressing-case to make amulets and charms. Richter wrote from Berlin, "So much hair has been begged of me, that, if I were to make it a traffic, I could live as well from the outside of my cranium as from what is under it." But let Dr. —— beware; for if this goes on, and, like a famous French bishop, he becomes "an eagle of the church," it will be one of the bald spe-

cies. Still, it must be rather nice to be so popular. I have no doubt that he has "ottomans enough for a Turk, and slippers enough for a centiped." And yet his sermon was nothing but fine rhetoric. There was not the slightest trace of logical power or consistency even.

Yesterday afternoon was spent in my room. Having seen in the "Transcript" that Mr. —— would preach in the evening, I gave the hours after dinner to a review of my career at W. It made me rather homesick; for I am so little of a cockney that my whole heart is in the country. "In a village, they love all the inhabitants; and not a nursling is there buried, but every one knows its name and illness, and the tears it has cost." At this public house, nobody speaks to me; and the streets are full of strangers.

I cannot discover any chief reason for my leaving W. A combination of motives led me to resign. In the first place, I was very tired. When I was settled there, five years ago, I asked for no definite vacation; preferring to leave the matter to the generosity of the people. Several of them, however, asked me, the next summer, who was to take my place whilst I was at the White Hills; and since then I have not felt at liberty to be absent. It is strange that they did not consider that everybody needs a change now and then. And, besides, I presume that I was too sensitive about criticisms. Some were pretty blunt and sharp, indeed; but I see now that they were well meant. Perhaps there is more truth than I dreamed in the lines,

> "Reproof that vexed not never yet sank deep,
> Nor ever of a warning that was welcome
> Came needful caution."

I cannot think that it was wrong for me to be married, and to the woman of my own choice. Like Bishop Watson's, my constitution was "ill fitted for celibacy;" and it

was in vain that certain worldly considerations were hinted to me in matrimonial connections.

> "I could no more commingle
> Impure imaginations with my love
> Than with my prayers."

Still, wedlock was the beginning of the wane of my popularity. It is sufficiently difficult for one person to be so faultless as to escape fault-finding, and two need never hope for impunity. If separately blameless, their relations to each other will certainly be too cold or too warm to satisfy the tastes of numbers who live in every conceivable latitude of the affections. And poor Mary was both too wide and too narrow in the range of her friendships. She had company from out of town sometimes; and, when our guests were selected from the village, there was not perfect impartiality in the invitations. Mrs. A. and Mrs. B. were known to have been at our table repeatedly, whereas Mrs. X., Mrs. T., and Mrs. Z. had to put up with one poor solitary tea-drinking. Then we were betrayed into building a house! To be sure, we had moved three times, and at short notice; and we were tired of such journeys: but we were warned that building would be throwing down a glove to the parish, and challenging them to unsettle us; and so it proved. No sooner were our new carpets made, and our oil-cloth put down, than we were made aware of the transitoriness of earthly things. Then, when we ceased to buy our dry goods of a parishioner, because another merchant kept better articles at lower prices, and, as a member of the school-committee, I preferred a competent stranger to Deacon ——'s incompetent son for master of the grammar school, like Dr. Kane at the North, we were prospectively "in the pack."

Heard Mr. —— in the evening. A remarkable discourse. Such wealth of learning and such finish of style are rare

indeed. It was a great treat for the intellect. It tasked the attention severely, and made us feel that we were in the hands of a master of thought. Many women slept, and the bright lads in the next pew to the one assigned to me were evidently weary; but those who did enjoy it were made very happy, and none dared to complain, lest they should expose their stupidity. After all, it was the gospel for the strong; and it virtually despised the "little ones" in mental attainments. There was no allusion to the cross, nor to any thing that the cross stands for. I could not help thinking of what has been said of Goethe: "He was not a reformer, not a martyr. He was a poet, whose religion was Beauty, whose worship was of Nature, whose aim was Culture." I came back to my lonely room, feeling the need of something more direct, tender, and trustful. If any unscriptural motto is ever placed over the door of a divinity hall, let it be these words of Robertson's, "What we want is not so much, not half so much, light for the intellect as dew upon the heart."

Hearing the gong for evening prayers in the parlor, I went down, but fearing all the way that the services were to be conducted by the pompous man in the immaculate cravat who had pained me, in the morning, by the familiar and instructive petitions which he addressed to the Deity. Very much to my relief, a modest-looking layman prayed so simply and so earnestly for church, country, and the world, without "remembering to forget" the sick, wounded, sinful, and lonely, that, for the first time during the day, I was brought very near to God. Inquiring about the leader of our devotions, I learned that two of his sons have died in the army of the Union. "A word to God is a word from God;" and I went to my bed sure of the divine presence and love.

MARLBORO' HOUSE, Monday Evening, Jan. 11.

Last week was not eventful enough for me to record its incidents; and I was too much depressed at times to use my pen. The sooner despondency is forgotten, the better: I have little faith in perpetuating griefs. Called upon several city clergymen who have visited W. in the summer months. Some were very kind in proffers of assistance; and I was glad to accept several letters of introduction, which may be of great service to me. At several places, I found much difficulty in getting in. I knew better than to call before one o'clock; but, at later hours, the servant girls would tell me "Mr. —— is at home, but engaged." This was my fate at the door of one gentleman who had promised to see me at a quarter of two, the precise time that I appeared. Meeting him in the street afterwards, I learned that I ought to have insisted upon seeing him, sending up my card. The happiest hours of the week were spent at the picture-shops, where I revelled in beauty. The free galleries are charming places for loungers of good taste and moderate means. Yesterday I had the satisfaction of preaching, but it was to a small and rather lifeless congregation, twenty miles from the city. There is a good church building, but no perceptible disposition to settle another pastor. It costs less to hire preachers from Sunday to Sunday; and there is reason to believe that somebody has made a will, giving considerable property to the church: so they are inclined to wait, and find their life in this death whenever it may occur. After the legacy is paid, and the money gets fairly at work supporting a new pastor, I hope he will suggest a new parish seal with a scroll for the device, and, for a motto, "Where there is a will, there is a way." The fee was ten dollars, which almost paid my last week's board; but the travelling expenses were a dollar and a half, and I had to send Mary

five dollars to keep the family at W. going. It is clear that I must seek some cheaper boarding-place.

CAMBRIDGE, DIVINITY HALL, No. ——, Jan. 18.

Finding that a parish is not to be found in a day or a month, I have concluded to take a room here, boarding myself rather than get in debt. Improved a good opportunity to buy some old furniture; and now I am cozily fixed, with a few favorite books on the table, and quite a little gallery of daguerrotypes and card-photographs all around the room. I make my own bed; and the baker and milkman supply me with the necessaries of life. If I am absent, there is a saving of fire and lights; and, whenever I am sure that my bill of fare must be re-enforced by a little meat, I manage to dine with my cousins in town, or indulge in an oyster-stew at some of the cheaper eating-houses. Before I was married, I used to lunch at Parker's; but it is no longer practicable, with my family on short allowance, and an uncertain future.

Saturday I was at the "Rooms" so often in the course of the day, that I overheard one of the clerks in the book-store, where we all have to run the gauntlet, telling a companion, "There comes the Rev. Morus Multicaulis again." I had half a mind to tell him that his wit is more threadbare than I am; and I would not object to the title, if the calls were only received instead of given. In the afternoon, several ministers, who were in palpable sympathy with me, in waiting for something that did not come, drew their arm-chairs close to mine, and began to complain of the management of affairs. They spoke of several instances where inferior men had obtained good parishes; and one or two were almost ferocious in their charges of neglect of the meritorious. In view of my own condition, I felt how easy it was to become soured by disappointment;

but recalling how sonorously I had said Amen, early that very morning, to this sentiment expressed by dear J. P. R., "I will not pour into the cup of humanity a single drop of gall," I was enabled to act the part of a pacificator. After they had left in rather a sullen style, I was rewarded for my patience. A messenger came in, in great haste, to say that a preacher was needed at ——, naming a large and rich parish, because the Rev. Mr. —— had been taken ill very suddenly. As there was no other minister in the vicinity, and the last train was about to start, I was engaged as a matter of necessity. On my way to the depot of the —— R. R., I overtook one of the gentlemen who had left the "Rooms" after saying some bitter things. He was not in the least sweetened by my good-fortune; but along the street, and in the cars, he poured a deluge of misanthropy into my tormented ears. As Rufus Choate said of John Quincy Adams, my companion "had an instinct for the jugular and the carotid artery, as unerring as that of any carnivorous animal." If it is true, "that, for scolding and railing, the Turkish language is more apt than any other," I wonder that —— does not take the next ship bound for Constantinople. I was rejoiced when, with one farewell growl at every thing in general, he left the train. I did not see in what vehicle he was to be transported from the station to his house, which he said was at a considerable distance from the road; but such a man would soon convert a chaise or an omnibus into the sulkiest of sulkeys. I have given him so much space, and it is so late at night, that I must postpone the story of my fortunate Sunday until I am in a brighter mood.

(To be continued.)

PHILOSOPHY AS ABSOLUTE SCIENCE.*

The first volume of this work is devoted to a "System of Ontological Science, in which are stated the Laws of Absolute Being, and the Form and Nature of the Tri-personal God as Absolute Creating Cause; The Laws of Phenomenal Being, and the Form and Nature of the Creation as a Phenomenal Receptive Medium; The Law of Tri-personality, and its Application in analyzing the Structure and Manifestation of the Universe."

The book, the title of which is thus given, has just been published by Walker, Wise, and Co., Boston, in a large and handsome volume of 450 pages. It claims to be a new philosophy of the highest order, laying the foundation for a new form of Christianity and the Christian Church. It is, perhaps, as unreadable a book as has yet appeared; and we do not profess to have read it. But one man has been found who has already faithfully and thoroughly accomplished this task; namely, Rev. O. B. Frothingham, of New York, nephew of the author. He, it is said, read the whole work carefully in manuscript: we must therefore refer our readers, for further information, to his forthcoming article in the November number of the "Christian Examiner;" his notice of the book in the "North-American Review;" and another notice, as we suppose, by the same hand, in the "Christian Inquirer" of Oct. 15. These notices state the fundamental idea of the new philosophy as dualism. This is what the writer of the notice in the "Inquirer" says: —

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* Philosophy as Absolute Science, founded in the Universal Laws of Being, and including Ontology, Theology, and Psychology, made one as Spirit, Soul, and Body. By E. L. and A. L. Frothingham. Boston: Walker, Wise, & Co.

"The main position will seem, at this day and to most thinkers, an audacious and indefensible one. It is uncompromising dualism. Not the shadowy, poetical, fanciful dualism of Egypt and Persia; not the practical or ethical dualism of Plutarch; not the pictorial dualism of the Church; but honest, frank, outspoken dualism, — the positions of two opposite, self-subsisting, indefinite substances, causes, or principles; the mutual interaction of which explains the existence of the universe from deity to dust. This position the author defines, supports, elaborates, and defends with surprising ability, and with a success which most, probably, who read his book, will think triumphant."

The writer goes on to speak in high terms of the way in which this theory is worked out in this book, and recommends it strongly as laying the only foundation for belief in the real existence of evil.

The man who has read a book has surely a better right to his opinion concerning it than the man who only *hopes* to read it. Being in the latter category, however, we may be allowed to make one or two feeble suggestions. The first of them is, that the author's information concerning other opinions and beliefs seems to be drawn mostly from sources somewhat antiquated, limited, and unreliable. A large part of the book is composed of a review of pre-existing systems of philosophy and religion. His chief sources of information seem to be Brucker's "History of Philosophy" as given in abstract by Enfield, a book valuable enough in its day, but now obsolete; Hegel's "Philosophy of History," the statements of which concerning the religions of Egypt, Persia, India, and China, have been superseded by modern investigations; the writings of Cousin, which, however, are critical rather than historical; and a few other authorities of the same sort, such as Ritter and Cudworth. It consequently happens that many of Mr. Frothingham's opinions, based upon information

derived from these sources, are without any real foundation. Take, for example, the grand system of Zoroaster, which, as being most like his own, deserved to be understood thoroughly; for his information concerning this is taken apparently from Hegel, and Brucker through Enfield. Their information was all borrowed from Hyde, Prideaux and Bayle, who only knew what came to them through ancient writers. Stanley refers indeed, in a note, to the discoveries of Anquetil du Perron, but considers them as insignificant. Yet his translation of the "Zendavesta" was the commencement of a series of investigations, which has revolutionized all our knowledge of the religions of the East; and no one is fit to give an opinion upon those religions, who is ignorant of these results.

So, too, Mr. Frothingham's speculations upon races are made valueless by his ignorance of the discoveries, within the last twenty years, by means of comparative philology, which have revolutionized ethnology. Apparently he still holds to the old Blumenbach theory of Caucasians, Mongols, Malays, and the like. On pages 5 and 11, he speaks of the Hindoos as belonging to the Malay race, seemingly ignorant of the magnificent discoveries which have shown the relations of the great Aryan family. His reasonings concerning the relations of transcendentalism to the Hindoo philosophy are vitiated by these mistakes; and, as a large part of the present volume consists of speculation upon facts derived from the history of opinions, the book is essentially weakened by the inadequacy of its sources.

All this, however, does not necessarily affect the main question concerning the philosophy of the work. As a system of dualism, it is in opposition to all received philosophy and Christianity, and claims to be so. But what is worse for it, perhaps, is, that it is opposed to that law of the human mind, which tends for ever toward unity as the

only satisfactory view of the universe. Many problems, no doubt, can be solved more easily by this view than by any other; and, like all thoroughgoing theories, it is, for a time, inexhaustible in explanations. But we do not believe that the human race is to rest in any dualistic view of the universe.

In its view of the unconditioned, this philosophy seems to us to possess striking merits, and equally striking defects. It is the tendency of modern philosophy to deny the possibility of real knowledge. We know, they say, phenomena, and nothing more: so says Sir William Hamilton, Comte, Mansell, and Spencer. These gentlemen have destroyed all science and religion; and even the idea of force has followed the idea of substance into the region of the unknowable. What is force? We do not know. Does it belong to substance, or not? Impossible to say. Has every atom and molecule some inherent force? If so, that would be making them alive. This merciless philosophy, therefore, having first unified all forces into one, dismisses that into emptiness by a still more severe analysis.

As against this theory, which annihilates religion and science, we gladly welcome Mr. Frothingham's resolute absolutism. But better than both we reckon the New-Testament view, which assumes our knowledge of all substance, infinite and finite, knowledge of God, of man and the world; but all attained through life, and not through thought. Life alone gives us knowledge: thought gives us phenomena. Life gives us substance: thought gives us form. Mr. Frothingham is right in believing that we can know the absolute, but wrong in supposing that the laws which are conceived by thought belong to the absolute.

Spencer, if we understand him aright, has sufficiently proved that laws are phenomena; and in supposing that

a knowledge of laws is a knowledge of the absolute, if indeed he has done this, — for we speak very modestly, — Mr. Frothingham has fallen back once more out of the absolute into the world of relations.

We unite, however, with Mr. Octavius Frothingham, in honoring the intrepid devotion which has carried our author through this faithful labor of thought, so opposed to the tendencies of our time. We do not know whether we can come up to the standard of admiration expressed by our New-York brother; but we wait for his forthcoming article, which, we trust, will help us to a better understanding of it.

OUR WORK IN THE ARMY.

"CIRCULAR.

"The Committee of the Unitarian Association feel deeply the importance of providing for the religious welfare of the army. Evidences multiply, not only that our soldiers eagerly welcome the tracts already prepared and sent out by the Association, — the testimony in regard to which has been so gratifying on every hand, — but that many of them would also receive gladly solid discussions of religious truth presented according to the doctrines of the liberal faith.

"The Committee believe that many are glad, in their periods of leisure, to exercise serious religious inquiry; that very many who have never heard our views would find in them what their hearts crave; and that therefore this is for us a seed-time for the sowing of religious impressions, which it is our duty to improve.

"Now, the Association have not the means for employing agents to go out into the field as they could wish. And, until this means is provided, they have adopted a less expensive plan, to which they ask your attention.

"They propose to send our religious papers and journals and literature, by mail, from week to week, to every soldier, so far as is practicable, who is known to be of a liberal faith, — with a request to each that he will lend what he thus receives to any of his comrades who would be interested to read it.

"In this way, the Committee think they can, at least cost, partially meet the demand.

"To facilitate this purpose, they invite every pastor of a Unitarian Church, or, where there is no settled pastor, the committee of the parish, to procure the address of every person who has gone from that society into the army, marking with an X such as would be especially interested in the movement.

"The address must specify the regiment, the company letter, the division, and the army corps.

"The lists thus prepared may be sent to Rev. Charles Lowe, Somerville, Mass.

"It is hoped that an immediate response will be made to this appeal, in order that the work may not be delayed.

"(Signed) ARMY COMMITTEE OF THE A. U. A."

The above Circular has been published in the "Register" and "Inquirer;" and we trust, that, before this "Journal" appears, it will have been responded to by most, at least, of those to whom it was addressed. We copy it, however, partly because some of our readers may not have seen it who will desire to avail themselves of the offer, by sending in the name of some soldier who would be glad thus to receive the publications of the denomination; and partly, in order to call attention to the grand opportunity for useful effort which the army affords.

It is the testimony of all who have had an opportunity to observe, that this war has had a wonderfully liberalizing effect upon our soldiers. The dogmatic opinions in which many of them were reared have been loosened. The contact with intense realities has made them discard the merely speculative doctrines which they were taught to

consider important; and they demand a presentation of religion that is practical, intelligible, and real. Nor has this resulted so widely, as is often supposed, in utter carelessness about religion; for the great experiences through which they pass make them feel a religious need.

Accordingly, our chaplains have remarked with satisfaction the eagerness with which our views are welcomed by the soldiers everywhere. Very many, hearing for the first time the doctrines of God and life and duty as held by us, have been startled and convinced by their adaptedness to their own religious wants. Now, these men are soon, we hope, about to return to their homes, and, scattered over the land, to become an important element in the reconstruction of our country, and in the future progress of our civilization. Believing, as we do, in the civilizing and regenerating power of the liberal faith, we would earnestly appeal to our friends everywhere to aid in this important work. We are glad to learn that it is proposed not only to ask for increased contributions from our churches, but to endeavor to secure by individual gifts larger means for action. Never, since the great liberal movement begun has there been so great an occasion for effort and hope on the part of its supporters. May the occasion be met by a corresponding liberality and zeal!

A CRY OF DISTRESS.

BRETHREN, — *we are troubled.* You have called us to act as your almoners in the cause of our brethren scattered abroad and needing help. But we are impoverished; not that you are less generous than heretofore, but that

calls for aid are both more numerous and earnest. Our Treasurer reports that we are *out of funds* which are not invested. Shall we refuse aid where the providence of God is opening opportunities of most efficient action? Must we close our eyes and ears and hearts, when the harvest is ripe, and the reapers are called for? *We cannot do it*, brethren. We do not believe you wish us to do it. Yet we must *stand* and *look on*, and see the grain *perish*, unless you help us more generously than ever before. You cannot see with our eyes; but, as your chosen agents, will you not *trust us* to see in your behalf? It costs us too much pain to see these opening fields of usefulness, and yet be able to do nothing. Brethren, our suffering is too sharp to be longer endured. Trust us, for the dear Master's sake trust us; and we will cause the stream of your bounty to flow into many desert places, which shall be made thereby to blossom as the rose, and bring forth fruit an hundred-fold. Our "Circulars" have been sent; but, now they are printed, the words seem cold. They do not do justice to the earnestness of our demands. We know the abundance of other calls, important and imperative. But this is the great day in which the Lord is gathering in his bounty from his chosen ones, that the world may be redeemed, his kingdom come. Brethren, aid its coming. Send, we pray you, send generously to us, that we may make the hearts of many famishing ones glad, and cause the heart of the Master to rejoice, saying, "Well done! inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME."

THE EXECUTIVE COMMITTEE.

BOOKS RECEIVED

Since our last Notice.

Western Sanitary Commission. St. Louis, Mo. (From the "North-American Review" for April, 1864.)

Western Sanitary Commission. A Sketch of its origin, history, labors for the sick and wounded of the Western armies, and aid given to the freedmen and Union refugees, with incidents of hospital-life. St. Louis: published for the Mississippi-Valley Sanitary Fair. 1864.

The Sanitary Commission Bulletin. Vol. i. No. 17. New York, July 1, 1864.

Precedents of American Neutrality, in reply to the Speech of Sir Roundell Palmer, Attorney-General of England, in the British House of Commons, May 13, 1864. By George Bemis.

American Manufactures; their condition and promise, with thoughts on dress-reform, excessive importations, retrenchment, and the encouragement of home-manufactures. Published by the Women's Patriotic Association of Chicago. 1864.

Thoughts for the Times. By Joel Prentiss Bishop. Boston: Little, Brown, & Co. 1863.

The Emancipated Slave, Face to Face with his Old Master. A Supplemental Report to Hon. Edwin M. Stanton, Secretary of War. By James M'Kaye, Special Commissioner. New York: William C. Bryant & Co., printers. 1864.

A Discourse on the Occasion of the Fiftieth Anniversary of the Settlement of Rev. Thomas B. Gannett, first Minister of Cambridgeport Parish. By John F. W. Ware. Cambridge: printed for the parish. 1864.

A Sermon preached in the Arlington-street Church, Boston, on Sunday, July 3, 1864, at the close of the fortieth year of his ministry. By Ezra S. Gannett. Boston: printed by John Wilson and Son.

Fourth Annual Report of the Board of Managers of the Home for aged Colored Women. No. 65, Southac Street. For the year 1863. Boston: printed by Prentiss and Deland.

Address before the First Unitarian Society of San Francisco, in memory of their late pastor, Rev. Thomas Starr King, March 15, 1864. By Robert B. Swain. Printed by request. San Francisco. 1864.

Christian Union and Ecclesiastical Re-union. A Discourse delivered at the opening of the General Assembly of the Presbyterian Church in the United States of America, in Dayton, O., May 19, 1864. By Henry B. Smith, D.D., Moderator of the Assembly of 1863. *In necessariis unitas; in non necessariis; in utrisque caritas.* New York.

The Crisis. Its rationale. Part 1: Our national force the proper remedy. Part 2: Restoration of legitimate authority the end and object of the war. By Thomas J. Sizar. Buffalo. 1862.

Oration delivered before the City Authorities of Boston, on the Fourth of July, 1864. By Hon. Thomas Russell.

Report of the Executive Board of the Friends' Association of Philadelphia and its vicinity, for the relief of Colored Freedmen. Philadelphia. 4th Month, 18th, 1864.

Second Annual Report of the New-England Freedmen's Aid Society. (Educational Commission.) Presented to the Society, April 21, 1864. Boston.

Second Annual Report of the National Freedmen's Relief Association of the District of Columbia. Washington, D.C. 1864.

The African Repository. Washington, D.C., August, 1864. Vol. x. No. 8.

Report of the Treasurer of the Meadville Theological School. Meadville. 1864.

Supervision of Schools. A Lecture delivered before the American Institute of Instruction, at Concord, N.H., August 26, 1863. By Rev. Birdsey Grant Northrop, agent Massachusetts Board of Education. Also delivered before the Hampden County Teachers' Association, at Springfield, Mass., and in the Smithsonian Institution, before the teachers and friends of education, in Washington, D.C. Boston: Ticknor and Fields. 1864.

Eagleswood Military Academy. Triennial Catalogue, and the Prospectus for 1864–5.

Second Annual Report of the Directors of the General Theological Library. Presented at the annual meeting of the Corporation in Boston, April, 1864.

Progress of Statistics. Read before the American Geographical and Statistical Society, at the annual meeting in New York, Dec. 1, 1859. By Joseph C. G. Kennedy, A.M.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Oct. 10, 1864. — Present, Messrs. Stebbins, Brigham, Barrett, Lowe, Sawyer, Smith, and Fox.

The Treasurer made a statement, from which it appeared that the funds then in his hands uninvested were not nearly sufficient to meet the liabilities of the Association.

The Special Committee, appointed at the last meeting to devise some plan for increasing the usefulness of the Association, reported that the opportunities for usefulness were never greater than now; the only want being funds to improve them. The circular prepared by the President had been sent to the parishes, and an appeal would be published in the next number of the "Monthly Journal;" by which means the Committee hoped the needed funds would be obtained.

The Committee on New-England Correspondence reported in favor of appropriating to the society in Sudbury, Mass., the sum of $50, and to the society at Groton Junction, Mass., $100; and the report was adopted. It was also voted, on recommendation of this Committee, to appropriate $25 to the society in Stowe, Vt., to aid them in procuring a Sunday-school library.

The Committee on the India Mission reported, on the subject referred to them at the August meeting, that it was inexpedient to act upon the matter at the present

time; and the report was laid on the table for consideration at the next meeting.

A communication from Mr. Ware was presented, resigning his office as a member of the Executive Committee, on account of his removal to Baltimore; which resignation it was unanimously voted not to accept.

The Army-Mission Committee reported that Mr. Calvin Stebbins had been obliged, on account of ill-health, to decline the appointment as missionary of the Association at City Point, and that they were trying to find another person for the place.

Mr. Lowe suggested a plan for distributing "Monthly Journals," "Registers," "Inquirers," and tracts, among the soldiers; and the Army-Mission Committee were authorized to draw from the treasury $200 for this purpose.

The Committee on Western Correspondence asked for an appropriation of $50 to defray the expenses of their Western members when travelling on missionary work; and the request was granted.

This Committee also presented a letter from Rev. William H. Fish, giving an account of his missionary labors in the neighborhood of Vernon, N. Y., and recommended an appropriation of $75 to pay his travelling expenses when engaged in such work; which sum was voted.

After the transaction of other business, the Board adjourned to Monday, Nov. 14.

INTELLIGENCE.

Rev. HORATIO STEBBINS was installed as pastor of the society in San Francisco, Cal., on Sunday, Sept. 11. The order of services was as follows: Voluntary and chant; invocation by Rev. Mr. Walton, of San Francisco; reading of Scriptures by Rev. Mr. Miel, of San Francisco; anthem; reading of the

invitation to the pastor, and his reply, by Robert. B. Swain, President of the Board of Trustees; prayer of installation by Rev. Henry W. Bellows, D.D., of New York; right hand of fellowship by Rev. Henry C. Badger, of Boston; presentation of the keys, by the President of the Board of Trustees, with their acceptance by the pastor; hymn; sermon and prayer by the pastor; hymn; benediction by the pastor.

The Annual Meeting of the Sunday-School Society was held at Leominster, Mass., on Tuesday and Wednesday, Oct. 4 and 5. The following officers were chosen for the ensuing year: President, Rev. William P. Tilden, of Boston; Vice-Presidents, Rev. Eli Fay, of Woburn, and Rev. Carlton A. Staples, of Milwaukee, Wis.; Secretary, Moses T. Rice, of Boston; Treasurer, Edwin A. Wadleigh, of Boston; Directors, Henry Bigelow, M.D., of Newton, Rev. Leonard J. Livermore, of Lexington, Rev. William G. Scandlin, of Grafton, J. S. Studley, of Charlestown, and Theodore H. Bell, of Roxbury.

The Society in Warwick, Mass., appropriately observed the fiftieth anniversary of the settlement of their former pastor, Rev. Preserved Smith, now a resident of Greenfield, on Wednesday, Oct. 12. Public religious services were held in the church, as follows: Reading of the Scriptures by Rev. John Goldsbury, of Warwick; original hymn of welcome by Miss M. A. Reed, a member of the parish; prayer by Rev. John F. Moors, of Greenfield; hymn by Rev. Stilman Barber, of Tyngsborough, a native of the town; sermon by Rev. Preserved Smith; prayer by Rev. Alpheus Harding, of New Salem; original hymn by Miss Reed; benediction by the present pastor of the society, Rev. I. Sumner Lincoln.

Rev. John C. Zachos was ordained as pastor of the society at West Newton, Mass., on Sunday evening, Oct. 16. The order of services was as follows: Voluntary; opening prayer by Rev. Edward J. Young, of Newton Corner; reading of the Scriptures by Rev. Solon W. Bush, of Roxbury; sermon by Rev. Thomas Hill, D.D., of Cambridge; ordaining prayer by Rev. Joseph Allen, D.D., of Northborough; charge by Rev. Ezra S. Gannett, D.D., of Boston; right hand of fellowship by Rev. Charles F. Barnard, of Boston; concluding prayer by

Rev. Washington Gilbert, of West Newton; benediction by the pastor.

Rev. SAMUEL W. M'DANIEL has resigned the charge of the society in Feltonville, Mass., though unanimously requested by them to continue their pastor, and has accepted a call from the society in Neponset, Mass.

Rev. JAMES SALLAWAY, of Billerica, has accepted a call from the society in Clinton, Mass.

Rev. JOHN MURRAY has resigned the charge of the society in Northfield, Mass.

Rev. GEORGE F. PIPER has accepted a call from the society in Houlton, Me.

Rev. SAMUEL C. BEANE, of Chicopee, has received a call from the East Society, Salem, Mass.

Rev. JAMES HENRY WIGGIN has accepted a call from the society in Lawrence, Mass.

Rev. JOHN W. HUDSON of Ware, Mass., has accepted an invitation to supply the pulpit of the society in Springfield, Mass., for three months.

ACKNOWLEDGMENTS.

1864.			
Sept.	26.	From Society in Canton, as a donation, additional .	$3.00
Oct.	5.	„ subscribers to Monthly Journal in Northfield .	3.00
„	6.	„ Rev. J. C. Kimball, as an annual membership	1.00
„	7.	„ Church of the Disciples, Boston, as a donation	100.00
„	„	„ Arlington-street Society, Boston, as a donation, additional	5.00
„	10.	„ Society in Syracuse, N.Y., for Monthly Journals, additional	20.00
„	11.	„ a friend in Hanson, as a donation	3.25
„	12.	„ Rev. William G. Eliot, D.D., as an annual membership	1.00
„	„	„ Society in Petersham, for Monthly Journals, additional	5.00
„	15.	„ Gordon Bailey, Buffalo, N.Y., for Army Fund	5.00
„	„	„ Miss Harriet Ware Hall, Providence, R.I., for Army Fund	3.00
„	18.	„ Rev. William H. Fish, J. H. Hills, and Everett Case, Vernon, N.Y., as annual memberships	3.00